

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



Volume 7.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., JANUARY 1, 1902.

Issued the First and Fifteenth
of Each Month at 50 Cents per Year.

Number 68

THE IDEALS OF ALTRUISM.

By J. P. COOKE.

Our friends, the Spiritualists, affirm the natural immortality of mankind, but hold that immortal life, in the noble sense, is for the pure and good -- the affectionate and the kindly disposed. The rest exist after their manner -- lingering near the mucky border of the grosser world, slaves still to animal attractions, groping about amid baffling lusts, mistaking their brutish delights for blessedness, or pretending to.

Paul, who was essentially a Spiritualist, taught that immortal life, in any consoling sense of the word, was for the morally arisen alone. The rest survived dissolution, indeed, only to enter the dim abodes where the shades of men passed spectral and joyless days, neither occupied with memories nor entertained with hopes, in a state having every characteristic of unconsciousness.

To such the transition is --
"Lethe's gloom but not its quiet;
The pain but not the peace of death."

It is important to note that the essential idea is that the moral resurrection is primary; is, in fact, the one important resurrection to be hoped and striven for.

This view harmonizes with the Altruistic ideal. The thought is no less convincing to the head than it is kindling to the heart. It seizes on philosophers equally with enthusiasts. It begets a genuine heroism of reform, a devotion to philanthropy among men of all classes. It appeals with the force of religious conviction to the people who have forsworn religion; to secularists like Holyoke and Positivists as well as to Spiritualists.

Nearly all the moral enthusiasm of our time bears the stamp of this belief.

The Golden Rule has the merit of reconciling self-love with brotherly-love, the ego and the non-ego. It keeps the individual in his place, and holds him to his duty there and shows him that it is the most solemn part of his duty to make strong and bright the special link in the human chain which he represents.

Live for the good to humanity, and remember that moral power is, in its very nature, cumulative. It is an ever increasing quantity. It has an aspect of Infinity.

Moral force is a constant quantity. So much and no more of it there has been since the first impulse given to the matter of which the world is composed. In one form or another it survives and can never cease and never increase.

But moral force is cumulative; its exercise in one form by one individual not only does not lessen, but increases its supply in another. You can "tap a fresh supply from the inner life." If firmness puts forth his moral power in an act of heroism, and self-sacrifice his supply of that force is not exhausted but rather increased thereby, and others who witness and profit by that sacrifice experience an accession of moral life.

We can trace it up from savagery. The barbaric tribes have feeble perceptions of the moral law. There is to them no sin, but a very immoral state. The sense is restricted to good faith with friends and allies and the avoidance of flagrant trespass on other's rights. As civilization advances society protects itself with laws, life becomes more complex but also more moral. Moral sense is educated. Gradually the stringency of obligation is transferred from the civil statute to the private

conscience. There are, of course, occasionally lapses as history shows, but humanity rallies, it takes warning from the past, the moral sentiment reacts on corruption and checks it. Gradually moral capital is accumulated; it is vested in public opinion, in memories, books, institutions and furnishes a guarantee against future dissolutions of the civil bond. For want of this capital some ancient states, like Assyria, Greece and Rome went down; with it, modern states may survive; but not without it.

EVIL IS FINITE.

Evil is self-limited and self-destructive; the good in human nature is self-conserving and self-increasing. If modern society is more compact and rests, as it evidently does, on a firmer basis than did society of ancient times, it is to be inferred that society is more moral now than then and that increase of moral power affords a presumption of further increase from age to age.

Altruism or care for others, care for the general weal, is gradually making head against egotism and selfishness. It is not necessary to confuse with the influence of the historic Christian churches, either Greek or Roman, the influence of ancient Spiritualism, nor to deny that the life and fidelity of other noble men in that movement did impart to human society a moral leaven which served to regenerate the world, reinforcing those saving agencies of Faith and Love whose loss is a degradation and moral death.

There is this great remedial power from the depths and force of the inner or soul life that may be depended on, and when things are at their worst, redemption is near. "With charity for all and malice toward none."

LETTER FROM LAKE HELEN.

The officers of the Southern Camp wish to thank you for the packages of THE SUNFLOWER also for printing the program on first page.

Perhaps your many readers would like to know what we are doing in this land of sunshine, away from the snow and sleet. The officers are putting the grocery building, which was presented to the Association by Mr. Hodgkin, in condition for the groceryman that will have charge of the grocery this year, also are holding a Bazaar for the Ladies Aid. The library is to be enlarged and sealed which will be a great improvement. There are other changes which will come later.

Mr. and Mrs. Eber Bond, Mr. and Mrs. A. A. Butler, Mr. and Mrs. D. Palmer of Ohio, Judge Underwood and son of Canton, Ohio, are here; Mr. and Mrs. Sherman of North Collins, N. Y., came last week; Mrs. J. Kodes Buchanan of California, came this week. Mrs. Grenamyer and friend of Cincinnati are occupying Mrs. Huff's cottage.

Last Sunday our first meeting was held on the grounds. There was good attendance. Progressive parties are held Monday evenings.

Mr. Lee Morse has charge of the dining room. Mrs. Mary Northrup and Mrs. Sage have charge of the hotel. Many friends that were here last year will remember many kindly acts and the warm welcome that they received from Mrs. Northrup.

Thanksgiving Mr. Morse prepared dinner for all on the camp grounds. There were many words of praise for the bountiful repast. He will furnish Christmas dinner for each person on the grounds.

Our best wishes will go to the editors of all the Spiritualist papers. We will wish that subscriptions may be doubled in 1902.

Mrs. J. D. PALMER, COR.

ASTROLOGY.

Indications of Influence; Which?

Astrology is the science of the stars -- the universal law of the universe which governs humanity.

As is known of Astrology is what has been observed by those who have studied the stars for thousands of years. The signs of the Zodiac, as well as the signs of the zodiac, have been observed by those who have studied the stars for thousands of years. The signs of the zodiac, as well as the signs of the zodiac, have been observed by those who have studied the stars for thousands of years.

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scope that they should not marry such a person as they may desire, that it will prove a failure, he need not marry unless he desires to do so, but I have noticed that one who wants to marry a certain person will do so in spite of all the planets and all Astrologers, and then be sorry for it. A certain Chicago Astrologer who claims that marriage would always be a failure with him but the planets only indicated it but did not cause it, married seven or more times, and has complained about his "hard luck" in one sentence and asserted that there was no luck in the next one. He is master of his own destiny; what a fine teacher he would be!

I have found that when one has a certain experience from a certain aspect or configuration of the planets that like conditions do not cause events, because, as one learns, he comes under higher laws. This is evolution, and evolution is fate.

When one can control their circumstances, make their own destiny, etc., they can take a ten dollar bill and walk into the Chicago board of trade and can carry away all the gold there is in the world, give it to the poor, and do the same thing over again in a short time, for it is as natural for people to try to get something for nothing as it is for some Anti-Fate people to lie and be ill-gotten.

Some may think that they have a certain destiny, but I have never seen one who thought that way. I have a very active temper. Temper is an influence of Mars or Mercury, sometimes comes from Uranus. I have noticed that when events excite my temper, that if I turn to a business purpose, that it accomplishes a great deal. Fire is a bad thing out of place, but very agreeable in cold weather. Temper is a fine element in dull times; but I did not make my temper, it was put right in the place where it is located and I wouldn't sell a small part of it, it is no fault of mine, I came honestly by it and I thank God I have got it.

Some people are so slow and conscientious that they are afraid to think, to say nothing about speaking their thoughts. Such people are a necessity. If it were not for such people, half of the ministers of the United States would starve to death this coming week. Others are ignorant and will quarrel. They are the natural prey of the petty lawyers. And there is a class of people who love to quarrel and wish to be masters of their own destiny who are reaching for light without seeing where they reach, and they also are useful to some.

What we need is someone who can demonstrate what he preaches in order to prove that Astrology is not Fraudism, or that the stars do not influence their actions. Let some Astrologer pick out an evil period for speculation and let them show that their judgment and success is good at such a time, let some of these people who control their circumstances, and teach others to do the same thing, keep out of the clutches of the law a few weeks longer.

As to as they are influenced to do it may be a love of money that induces, indirectly, or it may be that one does things for the benefit of humanity out of sympathy, caused by the influence of Venus, but whether by one or the other, there is the influence to excite the mind. According to the formation of the brain, so will the person think. It is possible that they might think differently if the desired, but that would necessitate a cause for the desire, and if the cause was not present to cause the desire, they could not desire to do it.

Some people may be improved upon by the influence of the stars, but it is not the stars that make the improvement, it is the influence of the stars that makes the improvement possible.

V. S. U. ENDOWMENT FUND.

Below we reprint a proposition made in a late issue of the *Banner of Light* and a statement from the hand of the President of the V. S. U. which appeared some months ago.

By carefully reading these articles you will comprehend the situation. In a few days many of you will receive a coupon letter which is the working plan evolved to combine the offerings small and great for this crying need. If the Spiritualists of America will treat this opportunity with care and prompt response, as they are able, we believe the Union will soon be in working order. If anyone reading this feels willing to start a letter kindly write Harrison B. Barrett, Lock Box 183, Back Bay, P. O., Boston, Mass., volunteering their services instead of waiting for a letter to reach you through another. In this way you will spread the news.

The trustees of the fund are: Harrison D. Barrett, Boston; Dr. B. F. Austin, Toronto, Can.; Mrs. Minnie M. Soul, Somerville, Mass.; George W. Kates, Philadelphia, Pa.; and Irving F. Symonds, Boston.

We are impressed with the fact from the numerous letters that we are constantly receiving from all sections of the country that the immediate duty of the Spiritualists is to make possible the opening of the Home at Waverly. Elderly Spiritualists, with small means, are desirous of spending their remaining years with those of their own faith. Mediums and Spiritualists who are wholly without means, with no place that they can call home, are in need of a place of refuge. This can be found for all classes at Waverly, provided it is opened to the public. It will require but little to make the home available, so far as individual is concerned. It only requires a little thought put into practical application.

The Veteran's Union is an international institution and knows no state or national lines in its treatment of the needy. The N. S. A. has a home of its own and a small endowment fund. This is highly meritorious, and we hope that the increase will be abundant as the days pass by. The N. S. A. will look out for missionary work, the defense and protection of our cause from the enemies. But the Veteran's Spiritualist Union is organized for the special work of caring for the sick and needy. It is occupying a field of its own, and its noble purpose should commend itself to every charitable soul in the land. We, therefore, appeal to the Spiritualists in America to interest themselves in the successful efforts of the V. S. U. to care for our own people.

Letters are before us telling of poverty, sickness and suffering of our aged mediums and Spiritualists. Several of them are already in almshouses. This is a shame to Spiritualists and to Spiritualism that it is so. It behooves us to remove this disgrace from the Spiritualist cause of our beloved cause. We must take care of our own! No longer should they be permitted to suffer privation and want for sympathy. We have people of means in our ranks who can help us. We ask them to open their hearts and purse for the critical juncture that the home of the V. S. U. may be made available to the needy of our land at an early date.

The *Banner of Light* henceforth will labor earnestly in behalf of this philanthropic work. We feel that personalities, jealousies and bickerings should and must be laid aside for the sake of our common humanity.

(Continued on Page 31)

SPIRITUALIST TRAINING SCHOOL.

Important Information.

A. J. WEAVER.

The sixth session of this school will open at the Cassadaga Camp grounds, Lily Dale, N. Y., on Tuesday, May 13th and close on Thursday, July 10th, 1902.

COURSES OF STUDY.

Bible Spiritualism and Higher Criticism, Moses Hull.
Oratory, Voice and Physical Culture Exercises in Expression, Allarata Jahnke.
Philology, Rhetoric, Composition and Logic, A. J. Weaver, A. B.
Psychic Lessons and Class Settings for Development, Under Direction of Spirit Guides, Mattie E. Hull.
Weekly or semi-weekly meetings will be held by the students for practice in oral discussion, preparing papers and in the usages of parliamentary law.

EXPENSES.

Tuition for the entire term, \$6.50.
Tuition for any part of term when whole term cannot be taken, per week \$1.00.

Board and lodgings on the grounds per week, \$3.00 to \$4.00.
Cottages or rooms for self boarding at small expense.

Cost of books from \$1.50 to \$4.00.

Books can be had of the teachers.

This school was started and has continued for the purpose of providing a place where those interested in the Spiritualist cause can go and get assistance in bettering themselves for the work they are trying to do. Of course but little comparatively, can be accomplished in one short term. It has long been my wish that Spiritualists might establish and support a permanent institution of learning. It gives me great pleasure to say there is evidence that my wish may be gratified. There is a prospect that a well equipped college will, in due time be established in this country by Spiritualists, with at least a two or three years' course of instruction, where our young men and women can be educated and at the same time saved to our cause by being protected under Spiritualist influences.

A fine building costing nearly \$40,000 has been donated by a wealthy Spiritualist, and steps for incorporation have already been taken. It only awaits an endowment fund in order to be put into active operation.

It will be a proud day for Spiritualism when a permanent institution of learning comes into existence under its auspices, especially if it is made strong by a wide spread and generous support, so its classes shall be full and overflowing with eager students, who, graduating, will add their power to the scholarship of the world and especially to the elevation and honor of Spiritualism.

The cry of Spiritualists at the present hour is for the organization of societies, and these require public workers. Such workers in the Christian Church are called ministers. They profess to minister to the needs of the world in spiritual and moral truths. To do this is indeed a noble work. But their lack of knowledge of the most valuable of all spiritual truths, makes their work to a great extent a failure. In this matter the true Spiritualist has the advantage of all Christian preachers and is the true minister to humanity. But he too is a partial failure as a public teacher unless he supplements his psychic power, as well as his moral power, with a high and broad intellectual culture. Without this every Spiritualist worker, man or woman, is cheating himself. Educated, he is hampered and hindered by his mental limitations. His work is weakened and often made insipid by what he leaves out on account of his ignorance, or it is made vulgar by what he puts in because of his illiteracy, and the worst of all is, he is often unconscious both of his ignorance and illiteracy. He is also cheating Spiritualism by not fitting himself to do for it all which he might do with the faculties which nature gave him. More than all, he is cheating humanity by not making himself the power he might be for enlightening the ignorant by bringing to them the rich results of learning.

Well endowed chartered colleges are to be a part of the great future of Spiritualism. One of them, it seems, is on its way—is almost here, but until it arrives and for the immediate present, the Spiritualist Training School offers the best available assistance to the Spiritualist workers. For circulars, write to

Mattie E. Hull, 72 York street, Buffalo, N. Y., or to the writer, A. J. Weaver, Old Orchard, Maine.

Why We Don't Have Money—One Man's Opinion.

Editor of one of our very interesting papers that assists in spreading the beautiful truth of Spiritualism or the life beyond the grave. As we are, and have been, readers of this paper and others for many years, and we are always ready to help to do all we can to advance the cause, we are sorry that we are many times obliged to sit and listen to speakers at so many of our camps doing so much injury in the way of helping to build up the lovely truth by bringing into the meetings speakers who abuse every man that has a business, big enough to build a railroad or a big shop or factory, by calling them thieves or oppressors and everything but honest men.

In that way they do a great wrong, for by this method they keep the cause of Spiritualism poor. I told Mr. Barrett of the N. S. that he and Walker might as well continue to beg in any way as long as they lived but if they did not have any moneyed men in their ranks they would never succeed in building up the cause, as it is, and always has been said and it is true, that when any person or society tries to build themselves up by tearing some other down, they always went down first, and that is today the one and only reason that there is not one large congregation and a fine Spiritualist church in the gas belt in Indiana.

There are in our ranks some of the heaviest capitalists in our state, and they are Spiritualists and others that are of other beliefs, and they often, in my hearing, tell them that their men and women call them robbers. It is this kind of speakers who drive capital away.

We have heard this kind of talk at many camps, as we have attended meeting at Chesterfield, Anderson, Alexandria and Indianapolis, Indiana and at Lily Dale, Buffalo, Rochester and Syracuse, New York, Grand Rapids, Vicksburg, Haslett Park, Lake Cora, Paw Paw and other places in Michigan, Clinton, Iowa, near St. Paul, Minnesota, Jacksonville and Lake Helen, Florida, and a number of halls in Chicago, while at Lake Helen, Florida, two young Cleg Wright spoke and there was a number of rich tourists from resorts came and went away disgusted as he howled about monopoly. Now if we haven't got a cause good enough to talk about and build on its own bottom, let's quit.

Goshen, Ind.

RICE THOMPSON

HERE'S TO LILY DALE

The following was given as a response to a toast "Lily Dale" on the occasion of the banquet given by the Willing Workers at the Grand Hotel, Lily Dale, N. Y. August 28th by Miss T. O. Hays. It was handed to me recently with request for publication.

And here's to Lily Dale—
Our own dear Lily Dale,
Where the corn-poppers pop,
And the girls and boys hop,
Where the Sunflower flourishes,
And mine host, Worden, nourishes,
All who hunger and thirst, in the vale.

Here's to Lily Dale—
Our own loved Lily Dale,
Where the Gaston boys gas,
And the "Brooks" babbles fas,
Where the "Gauls" is ever sweet,
And the Lyceum's run by "Pete",
At the Library Hall, in the vale.

Here's to Lily Dale—
Our lake-ribbed Lily Dale,
Where was born The Ladies' Aid,
And a price for things is paid;
Where President Humphries presides,
And from duty never slides,
No matter what the call, in the vale.

Here's to Lily Dale—
Our leaf-crowned Lily Dale,
Where seance trumpets tramp,
And circle-tables thump;
Where Lockwood's "m-l-e-u-lar"
Would rattle e'en the Czar
Were he here in our midst, in the vale.

Here's to Lily Dale—
Our green-floored Lily Dale,
Where the Bangs Sisters bang,
And the Keeler banjos twang;
Where the brother Keeler paints,
The pictures of our saints
Who once met with us here, in the vale.

Here's to Lily Dale—
Fun-seeking Lily Dale,
Where no one goes a-beggin'
But "Subscribe for the Cassadaga"
And if ye have the price
Will count it mighty nice
To stop a-while with us here, in the vale.

Here's to Lily Dale—
Music-loving Lily Dale,
Where the great North-Western
Beats the best in the land,
Where lives the "Thought Express",
In the vale.

With its stock of trade in brain
And "ideas" swapped without "boot,"
In the vale.

Here's to Lily Dale—
Our peaceful Lily Dale,
Where "Willing Workers" work
And were never known to shirk;
Where such parties such
Never thinking of the spook
Their perchance might ketch'e' here in the vale.

Here's to Lily Dale—
Maid-making Lily Dale,
Where youth and old age,
But a widow and old maid,
Affairs are found
And hearts might on rebound
Where lovers find a tryst
By language never missed, here in the vale.

Here's to Lily Dale—
Honey-making Lily Dale,
Where all those who've "verbalized"
And "bought" their "ejectives"
Amused and astounded the throng
Where "Willing Workers" sometimes
But never in a right mind, in the vale.

Here's to Lily Dale—
Our "Willing Workers" Lily Dale,
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OBITUARY.

MRS. H. HOUGHTON CHAAPEL.

Mrs. H. Houghton Chaapel entered more progressive spheres of life Nov. 20th, 1901, from her home in Palmetto, Fla. after a brief illness; age 78 years. For some months she had presentiments that a long, active and useful life was near its end here. She gave directions for a plain coffin and funeral—no prayer, no invocation, and that her husband, Jay Chaapel, speak over her lifeless body from their grove of palmettos and live-oaks adjoining their home, which he did after reading a poem, "Mon Ami—My Friend, from her book published over a year ago.

She made several bequests to the poor to relatives and friends and from \$4,000 to \$5,000 to the Free-Thought University, at Silverton, Oregon.

DAVID M. BOYD.

passed to spirit life at the home of his daughter, Mrs. William Myers, at Newburg, N. Y., Nov. 27th. He was a devoted Spiritualist and an annual visitor to Lily Dale. He was a fier in the army, and led the march of the G. A. R. at Lily Dale in 1900. In 1897 he attended the G. A. R. encampment in Buffalo marching in the procession with the aid of a crutch and playing his life with one hand. He was 84 years of age.

WILLIAM BARNSDALE

a veteran Spiritualist, visitor and patron of Lily Dale and a prominent citizen of Titusville, Pa. died at his home in that city Dec. 29th, age 92 years. He had been a cottage-owner at Lily Dale for a number of years. He was a prominent figure in the early oil excitement and is said to have sunk the second successful oil well in Pennsylvania.

MRS. KATE COREY

passed to spirit life from the home of her daughter Mrs. Joseph Konrad, at Ashtabula, O., Dec. 17th after a short illness.

The light of Spiritualism dawned on her soul a few years ago. She was buried in Edgewood Cemetery and beautiful flowers which she dearly loved. The services were conducted by D. A. Herrick, and were highly appreciated by both believers and unbelievers.

As we are closing the forms we learn of the transition of Mr. A. J. Duntz, at Bath, N. Y. and Mrs. Maria Ramsdell, at Fredonia, N. Y. Particulars will be given in next issue.

Dumont C. Dake, M. D.



The "Healer of the Age" (as he is called by scores of his restored patients) treats all forms of chronic diseases however complicated. Patients afflicted for years, regarded as hopeless or incurable, testify to permanent restoration. For thirty years his power to diagnose and treat disease has been and still stands unchallenged, so say eminent scientists, Physicians, Clergymen and patients from all parts of the country. Voluminous testimony can be seen at his office. Those unable to visit the Doctor in person can be successfully treated at their homes. Send stamp for circulars. Diagnosis by letter of patients living at a distance accurately made with advice.

To the friends of science, I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric Investigation and Diagnosis, as well as Spiritual Powers. From the Late J. Rhodes Buchanan, M.D.

Dr. Dake can be consulted at Mount Morris, N. Y. Care N. C. Arnold.

Death Defeated; or The Psychic Secret How to Keep Young. Price, \$1.00

BY DR. J. N. PEEBLES.

FOR SALE AT THIS OFFICE

The Blue Laws of Connecticut.



Send 10c and Date of Birth for my Little Booklet.

What The Stars Tell About You

Containing your Horoscope.
BY A. WALTON DAMON.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

MEDITATIONS.

Stand forth with conviction
That which thou wouldst tell,
For what may follow,
For the end 'twill be well;
Nought that lies a motive
Through time it will speed,
Think not how thou movest,
For thought builds the deed.

Stand forth and false leading
Be thy voice ever swift,
Thy humble endeavor
Thy path broadly lift;
Endurance uphold thee
Where thorns closely press,
Endure thy mission,
Live then but to bless.

Ah! doubt for the morrow
It today be inspired
With work self-forgetting,
For never tired?
Nought of gold or title
Will come on the way,
For doing and fulfillment
Is life every day.

Stand forth no ending,
For the end will be
The soul and upward,
For the soul is free;
For the soul is free,
For the soul is free,
For the soul is free,
For the soul is free.

Ah! doubt for the morrow
It today be inspired
With work self-forgetting,
For never tired?
Nought of gold or title
Will come on the way,
For doing and fulfillment
Is life every day.

—GEORGIA D. FULLER.
—Weltner's Magazine.

THOUGHT FORCES.

Thought is the mind's mode of action.
The admission of thought constitutes
thought activity. Action is the growth
of that thought.

Trusting the occupancy of thought is
concentration. In other words, the act
of the mind which leaves a thought un-
disturbed is concentration. Thought
manifests itself in structural modification
of the body. Thoughts only find com-
panionship with their kindred.

There are but two phases of thought
— good and evil. There is not one thought
that is not man's for the choosing. Man
is always invested with this power of
choice.

Every thought sent out into space is
available to him who understands the
method of its reception. The expressed
thoughts of the earliest ages linger as
vibrations in the atmosphere of today.
The receptive soul may call these expres-
sions of truth out of the great Silence of
the Universe, and they shall become intel-
ligible to his inner consciousness.

On every ray of light traveling down
from the stellar universe, are thoughts of
God. All thoughts that disturb the hu-
man soul come from some mistaken con-
ception from within or without. No
thought that had its origin in the Divine
ever disturbed the human organism. All
thoughts that result in physical or
mental distortion, have been man's. Such
thoughts have in themselves the seeds of
their own dissolution.
A. S. W.
—Weltner's Magazine.

PATIENCE.

Be patient, for it is not wise to desire
now what can only come in natural
course at the proper time. Time never
casts an anchor; it is ever passing and is
ever truthful. The truth does not cast a
shadow and we can only know it by
living it. Therefore wait in patience, for
all things nature has in store for you will
be revealed to you in due time. Those
impatient are nervous and fretful and
always accompanied with endless troubles,
for the desires of the impatient are
many and its rewards are few.

"Be patient," said the father to the
son. "How much patience do you want
me to have?" asked the son. "Try wait-
ing until you can carry water in a sieve."
"That can never be." "Yes it can; you
will only have to wait until it freezes."
—Light from the Far East.

LONGER LIFE FOR EVERYBODY.

The Magazine of Mysteries, through its
mystic adepts, is spreading far and wide
the gospel of Hope and Optimism, and
suggesting that it is good for the soul
to hold the body for a great period of
time here on the earth-plane.

We say to our readers that the soul joins God, its source.

through its great instrument, the mind,
can build a strong, healthy and harmo-
nious body right here and now; that it is
man's duty to construct a pure and holy
temple (body) for himself. — the soul.

All who will study metaphysics, spiri-
tual science, occult or psychic powers
will be inspired and get into the higher
vibrations of life and being, which make
health, strength and a long and joyous
life in the body.

In this connection we quote the follow-
ing from the New York World:

In spite of strenuous modern ways, the
average human life is longer, the average
of human health higher, than ever before.

British insurance actuaries have been for
years revising the figures which express
the "expectation of life" at any given
age. From the cases cited by sixty com-
panies it appears that, ever since 1883,
the length of life has considerably in-
creased.

It is the man of middle age whose
chance has most improved. Below thirty
and above eighty the new tables differ
slightly from the old, though always in
the direction of longer life. But between
thirty and seventy-five a modern man's
prospect of living has improved decidedly,
the maximum increase being at fifty-five.

Better sanitary measures, greater re-
gard for pure air, more exercise, are pro-
ducing this gratifying result. Modern
science is abandoning the theory that
diseases are necessarily hereditary. Con-
sumption especially is no more so con-
sidered. A high American authority has
said that he would as willingly insure a
thousand persons taken haphazard on
Broadway as a thousand who had passed
a medical examination with its careful
queries about the health of one's parents
and grandparents.

The rule for living long is to live rightly.
And never was the art better understood
than now.

—The New York Magazine of Mysteries.

VICTOR HUGO ON IMMORTALITY.

"I feel in myself the future life. I am
like a forest which has been more than
once cut down. The new shoots are
stronger than ever. I am rising, I know,
toward the sky. The sunshine is on my
head. The earth gives me its generous
sap, but Heaven lights me with the
reflection of unknown worlds. You say
the soul is nothing, but the resultant of
bodily powers. Why, then, is my soul
more luminous when my bodily powers
begin to fail? Winter is on my head
and eternal spring is in my heart. Then
I breathe at this hour the fragrance
of the lilies, the violets and the roses
at twenty years. The nearer I approach
the end, the plainer I hear around me the
immortal symphonies of the worlds which
invites me. It is marvelous yet simple.
It is a fairy tale and it is history. For
half a century I have been writing my
thoughts in prose, verse, history, philo-
sophy, drama, romance, tradition, epi-
cure, song. I have tried all. But now
that I have not said the thousandth part
of what is in me. When I go down to
my grave I can say like so many others:
"I have finished my day's work," but I
cannot say, "I have finished my life."
My day's work will begin the next morn-
ing. The tomb is not a blind alley; it is
a thoroughfare; it closes in the twilight
to open with the dawn. I improve every
hour, because I love this world as my
fatherland. My work is only beginning.
My monument is hardly above its founda-
tion. I will be glad to see it mounting
and mounting forever. The thirst for the
infinite proves infinity."

BE CONTENTED.

"Many people in the world in general
think they could do better and be hap-
pier elsewhere than where they happen to be
placed. They see only the thorns and
drudgery and the disagreeable things
in their own vocation, and only the
flowers and the pleasant experiences in
the vocations of others. The seer or
man knows that in each and every
there are struggles, sorrows and mis-
ery, that out of all these struggles the
soul eventually emerges victorious and
time here on the earth-plane.

The News at Lily Dale.

Mr. J. H. Bales has gone to Brad-
ford, Pa.
Miss Ellen Bales has gone to Brad-
ford, Pa.
Dell Robinson has gone to Red
House, Pa.
Lyman Shaw went to Jamstown
for the winter season.

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Land and Summer-Land; 6—Language and
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cured, or send me 12 2-cent stamps for
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and after a fair trial you receive no bene-
ficial results, write me and enclose a
2-cent stamp, and I will return your
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In Their Own Words.

Mooresville, Livingston Co., Mo.

Francis L. Locks,

Dear Madam:—Enclosed find money order
for \$3.00, and I will try and give you the
history of my wife's case, as far as I can.

She was partly paralyzed on the right side, in
hand, arm and leg; also the right eye. The
regular doctors treated her three months,
then gave her up as hopeless, said there was
no help for her. I then employed Dr.

for 6 months and quit him, for he did her no
earthly good. Then I tried Dr.

of Kansas City with his latest treatment for
two months, he also did her no good. About
that time I heard of you and your wonder-
ful success. I sent to you and received a
diagnosis which was correct. Since using
your remedies she has slept well, and there
were weeks she would get scarcely any sleep.

She has improved wonderfully. Your medi-
cine seemed to fit her case exactly. We are
so pleased to think you can help her, and
we feel that she will be fully restored.

Yours Truly,
WILLIAM M. HENSON.

WILLIAM M. HENSON.

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tinuest portrait of the author, made
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For Sale at The Office

TRUE SPIRITUALISM IS HUMANITARIAN.

At the convention in Chicago, and later in Cleveland, I called the attention of the delegates there assembled to the fact that we had no endowment of beds or place for our sick and disabled ones, in any hospital in this country, while all other denominations had, and did provide for their own. This matter each year was referred to the executive committee, and this year, at Washington, D. C., Mr. Thompson asked me to meet the Board, which I did on October 10th. I was then asked how I could or would take care of them, when there were such in case the N. S. A. should arrange to send them to the Sanitarium. I made them understand their actual cost as possible. Mr. Theodore J. Mayer asked, "Is there any house near to your Sanitarium, that can be bought for \$100,000?" I said, "Yes." "Have you any other house for boarding all that such a building will accommodate, and what will you do it for?" I said, "Yes," and made a price as near as possible. The result was that Mr. Thompson was made a committee to visit my Sanitarium and look over also the property adjoining the same. He made an offer for the property, which has since been accepted.

The N. S. A. has sent on the money, and now it is theirs. This home is 20 feet front, 80 feet deep, and two stories high. It will have a large easy sitting room 12 x 16, with eighteen good rooms. These will be heated with steam, and made comfortable. If any become sick or any sick ones in our hands find it worthy of help by the executive committee of the N. S. A., they will have medical attendance and nursing in the Sanitarium.

All arrangements in relation to them shall have the benefit of this committee gift, must be made to the secretary, Mrs. Mary Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

Now I have stated this matter in a few words as possible for our subject is to ask any Spiritualist in the country to aid in this good work. While the building is purchased, and these rooms are being provided for both sick and disabled ones, it is money alone that can carry it on. This money will be wisely used, and carefully watched by Mr. Theodore Mayer and his committee. For fifty-four years we have preached and written of our beautiful philosophy, of our beautiful religion of Spiritualism. Now the time is ripe that we make this philosophy and great religion a humanitarian, and all who are blessed with means to contribute to and bless and care for the sick and disabled, those who have no one to help them to the work of humanity.

Every medium, and every speaker of the highest order, in the world, will make himself a humanitarian, and will work to secure the money to be sent to the Sanitarium. I hope your valiant efforts, and all Spiritualists, will be a recipient for funds, which they have purchased for cheap—less than half the cost—when finished and occupied will be worth \$100,000. Then in order to provide for the board of those already in the same in our ranks, also to take care of those who are sick, and need care in this hospital for the next year, we need at least \$100,000. The N. S. A. has advanced the money for the purchase; now what is needed to carry this good work forward for the next twelve months is at least \$1000. This sum can be easily raised, if each Spiritualist will send in his or her mite, if each will do something to help those who are needy and worthy. My offer in relation to price for board and care for the sick is below the actual cost; and I have added to that a contribution of \$100, and have decided to the N. S. A. and worth at least \$500, in case they ever wish to enlarge this building.

I think I have said enough for the present. Hoping that this article, with what others may say, will set the ball rolling, and show to the world what is true, that all true Spiritualists are humanitarians. In addition to giving all that I can for endowment beds, and the care and watchfulness of the home, I want to do all I can to help raise funds, and let the Spiritualists know the nature of this effort and home which the N. S. A. has provided. To do so I will attend mass meetings, State Conventions, and all the

camp meetings in my own State, and give at least two lectures free on Spiritualism or coordinate subjects thus saving them engaging some other speaker, only asking my actual expenses from my home, if they will give me a chance to present the claims, needs, and importance of this Mediums' and Speakers' Home. In order to fill such engagements I must have notice months ahead, that I may meet these demands and not interfere with the care and management of my Sanitarium.

In relation to my ability as a speaker I will refer to editors of our Spiritualist papers of the officers of the N. S. A. In conclusion let me say to the Spiritualist public—to all who believe in the blessed truth of Spirit communion, stop and think, and ask yourself, "Can I not, should I not, be my brothers keeper and helper? should not my love of the truth, the right and the needy, go from my heart to my pocket-book, from my sympathy to actual action?" May God and his angels touch your hearts in this matter and cause all to act in sympathy with and for humanity.

ANDREW B. SPINNEY, M. D.
Reed City, Mich.

Life in the Celestial Realms.

Mrs. F. A. Prosser.

CHAPTER IV.

Written for The Sunflower.

As through the celestial realms we rove, new beauties are being constantly revealed unto us. Let me digress a little with an explanation.

If one of you mortals were to visit some spot of wondrous beauty and grandeur on the earth plane (and there are many such), you would be at once filled with awe and admiration, and if of a beauty-loving nature, your very soul seems lifted up, and within you sense a nearness of the Divine; but even with this feeling of exaltation you know not yet of the finer beauty unless you be versed in the (commonly called) hidden secrets of nature.

If you are a chemist your faculties perceive the results of chemical action that all these things have undergone, and a geologist finds beauty where the casual observer sees only bare and cheerless rock.

This is a comparison for you that you may the more clearly understand our meaning.

I am led to think that you question often of what we tell you and perceive not the gist of our remarks, hence my endeavor to make plain to you my statements, and, if possible, remove one more stumbling block from your path toward an understanding of the infinity of life.

As we progress in our mental and spiritual unfoldment, as we more clearly comprehend our surroundings, as we awaken, as it were, to a clearness of vision, then do we perceive more of the light and beauty of our celestial existence.

The light, the beauty, the majesty and grandeur, are ever ours to behold, but for very many the power to behold it is lacking, and like a bud, is not yet unfolded, that the flower may partake to the fullness of the sunlight of life.

This is why so many differ in their description of the life existence after the so-called death of the physical body.

Some are more keenly alert to one phase than another, hence his thought runs to that best understood by him.

Another widely differing from him in his spiritual unfoldment, tells yet another tale of spirit-experiences, and so on through the list of human attainments.

We wish you to understand these things, and labor for your own spiritual and mental unfoldment, and that you may be well balanced, and able to see, know and comprehend more fully of the fruition of earth life, and your inheritance yours to enjoy to the utmost of your ability to understand.

Will you not, my friends, profit by the lessons given? Will you not strive to make for yourselves a bright and beautiful awakening when your feet touch the shining strands of immortality.

The rapidity of thought in the celestial realms precludes the measurement of time as you understand it. These things also lead to a conscious statement, which stirs up previous contentions.

These things are detrimental to all parties concerned and to the knowledge of truth along the lines of spirit communion in general. These contradictions have been made since first the power to communicate was

understood, and has been a great hindrance to a better understanding of the laws governing it.

In short, has been so much of a stumbling block in the path of many as to effectually close the door against all further development or search after greater understanding concerning spiritual thought and research.

We desire you to know that in most cases these mis-statements were not meant for your undoing, but were given as best the influencing could give concerning the things asked of them, seeking thereby to hold your attention and lead you to further investigation concerning the things they were experiencing; they well knew, perhaps, that they could not hold the attention of the masses, but they perceived without giving some thought they perceived their attempt to give something that perhaps for the time being they were unable to give.

In many cases the test desired has been given over in the mind of the seer, and thus enabled and prepared to be made which the influence of spirit to give correct dates, etc.

For the moment ask your self, does not instantly give information and states concerning many incidents in your life.

For you in memory for all these details.

For some and so continuing.

Now around you and think of how few you can find, who, like you, remember all the things

that happen in earth life, speak to several of your friends concerning the recollection of some incident known to all, and not the separate impressions that incident made and the differing remembrance of it.

Then, from this test, draw a hypothesis from which to measure and compare our messages from the spirit side of life.

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Also intended for a lesson or example whereby to judge concerning personal experiences given concerning life in the celestial realms.

Woman, Church and State.

BY MATILDA JOSLYN GAGE.

CONTENTS:

The first chapter—the Matriculate—shows that under the old civilizations woman had great freedom, but that the tendency of Christianity from the first was to restrict her liberty. Chapter II deals with the theological dogmas of original sin and celibacy. The celibacy of the clergy produced degrading sensuality, of which we witness the results in the Vatican. Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Chapter IV—Marriage—is on Feudalism and its degradation of woman, the rights of "lord spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so bold were the clergy to suffer a witch to die. The chapter on "Witches" shows how the discipline of the Roman church was unfavorable to the personal and proprietary rights of woman. Chapter VI is shown how polygamy was sanctioned by the Christian church, that the first of the Reformation "conferred" to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. In the last three chapters Mrs. Gage talks of "Woman and Work," "The Church of Today," "Past, Present and Future."

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"THE WORLD'S A STAGE." EXIT
1901: ENTER 1902.

1901 is a thing of the past. During its term of life, many events of great importance occurred and many changes in matters pertaining to our social and business life have taken place.

Probably the greatest achievement of the year was the perfection of the system of wireless telegraphy to such a degree that it became possible to send an intelligent communication across the Atlantic, a distance of about 1,800 miles.

The great advantage of this can not be determined at present. Heretofore it has been necessary for us to lay an expensive cable, and in many cases to build a ship purposely to lay it, and the cost of maintaining was something enormous, making the charge for a message across the Atlantic twenty-five cents for each word when sent by individuals, and ten cents per word for press dispatches. This will be changed greatly when wireless telegraphy is fully perfected and we look for regular messages to be sent during the present year.

Many new inventions have come to us during the year. While nothing of a very marked nature has been invented, many little conveniences, some decided improvements in machinery and some chemical discoveries have made the year a prosperous one in the scientific field.

The nation as a whole has prospered. There have been a comparatively small percentage of business failures, and few very large ones. The affairs of the government have gone on smoothly. Through the serious time of a change in our president by the hand of death, the change was made without in any way affecting the credit of the nation or causing any decided change in the markets. Crops have been fairly good in most parts of the country and only small vegetables have been scarce.

We have been called upon to mourn the death of our President by the hand of an assassin. Stricken by an individual who was less than human, he was cared for by the nation and sincerely mourned by the people who had twice called him to the highest office in the gift of the nation.

Another dark spot on the history of the year is the Schley-Sampson inquiry. Though he was not even present at the time of the battle, through intrigues in the department Admiral Sampson was given the entire credit for the defeat of the Spanish fleet under Cervera and over \$25,000 in prize money, while Schley, who fought the battle almost single handed, has not been given any prize money, and has even had the honor of winning the victory taken from him by the Court of Inquiry, two members of which do not know the meaning of actual war. It is but justice to say that Admiral Dewey, the only member of the court who knows what actual warfare is, gave Admiral Schley the full credit of winning the battle. What is more to the point, the people do the same.

MacLay, whose writings, called history, have been adopted at Annapolis by the department, has been requested by the President to resign his position as an employee of the naval department and the prospects

are that the secretary of the navy will soon be changed.

The greatest blot on the history of the year is the attempt of certain individuals connected with the post-office department to throttle the free press of which this country has boasted.

Orders issued from the third assistant postmaster general's office have resulted in driving some papers out of business and others out of this country into Canada!

Think of it! We boast of the freedom of a Republic and then allow men to get into power who, with no legal right, but simply because they are in positions where we cannot fight them successfully except through the slow process of the ballot box, make rulings that Congress has repeatedly refused to enact into laws, thus compelling people to lose what they have worked years to attain, and others to move out of this country in order to get the liberty of which we boast. With a new postmaster general, we hope this matter will be changed and that the new year will show an improvement.

THE SUNFLOWER has prospered during the year. While it has not increased in size, it has gone steadily forward and has kept pace with the times in the matter that has entered its columns. The office has been busy with printing of all classes, has printed ten books, ranging up to 560 pages, besides doing a great deal of fine job and other work as well as issuing THE SUNFLOWER twice each month.

Let us hope that 1902 will result in as much good as the year past and lack its unpleasant features.

MISS STONE AND PRAYER.

THE SUNFLOWER has had little to say about the capture of Miss Ellen Stone by the brigands of Turkey, Bulgaria, or somebody, somewhere. It is not because we did not think of the subject, but because we did not think it was really in our line of business.

Recently there has come over us a new line of thought and we wonder that the Christians did not think of it and apply it before this with the successful results they so fervently claim.

Why don't they pray Miss Stone out of the hands of her captors? They preyed on her, now it would be a good plan to turn some prayers loose on the preys who captured her. Incidentally it would be a feather in the cap of the Christians' God if the brigands could be induced to turn her over to her friends without any ransom and it would be worth while doing a good deal of praying to save that \$66,000 which is now settled as the limit of the ransom.

Now that we have turned our guns in that direction, we will have our say on the matter. Personally, that is, as individuals, we pity Miss Stone and her companion. But looking at it from the standpoint of the system, and leaving the personality out of the question, merely looking at the principle, if they minded their own business and not interfered in what did not concern them, they would not have been placed in the position they are.

These nations have not asked for missionaries. They do not want them. They have been the means of stirring up strife and bloodshed everywhere they have gone, and if a few of them lose their lives in interfering with other peoples' business, it seems to us as though it is pretty small business for governments to go to war about and spend thousands of dollars and sacrifice thousands of lives as was done in the late Chinese difficulty.

There is no question that this trouble was brought about directly by the missionaries. They go out, try to get the people to change their religious customs, change their social customs, even their home lives, and it is not to be wondered at that trouble follows it.

Suppose we apply it at home. We are attacking Anarchism at present. We are ready to kill an Anarchist at sight. We do not want to permit them to exist among us. Why? Simply because they advocate a system that we do not believe in. Emma Goldman, Herr Most, Isaak, and many others whom we might mention, are simply missionaries of Anarchy who have come to this country from foreign countries, mostly Russia, Germany and Italy, for the purpose of teaching us to believe in their doctrines.

These doctrines are no more heretical to our form of government than the Christian doctrines are to the customs of "heathen" countries. The Anarchist tries to make us believe that we should not have any government; most of them do

not believe in a God, according to the Christian idea of God, and they wish to tear down our religious and social structure and build upon the basis of Anarchy.

The Christian missionary goes into a "heathen" country tries to tear down their favorite beliefs and customs and establish others in their stead. They try to overthrow the worship of ancestors and the reigning house of government and replace it with their Bible and Christian doctrines. They try to replace the teachings of Buddha, Confucius and other saviors of the East with the teachings and worship of Jesus of Nazareth. In plain words they seek to overthrow the religious and social customs of the countries in which they labor.

Both of these conditions are the same. If Anarchy is wrong, then Christian missions are wrong; for in each case they try to effect the same thing.

Now let us carry this a little farther. When missionaries are killed, mission houses burned and property of different kinds destroyed, the missionary societies go to our government and we, with force of arms, compel them to replace the buildings and pay for the lives of a class who are violating all that is sacred to them, and if not an unwritten law of the country in which they are working.

Suppose Russia tried the same thing with us when we imprisoned Emma Goldman. We had no evidence against her, we could not convict her in any way without the murder of our President, but we kept her in jail and have forbidden her the right of speech, or in other words we have told her she must not carry on her missionary work in this country.

The conditions are exactly identical and while we uphold the government in doing so, and think that Anarchy has been and is a curse to this country and other countries, we also think that the Christian missionary system has been a curse to the countries in which it has worked, according to their ideas and the ideas of many even in so-called Christian countries.

But to come back to the starting point. We recommend to the Christians "a season of prayer" for the release of Miss Stone. Diplomacy, threats even \$66,000 in cash, has been unsuccessful, now let us see some of this power that they are always talking about.

Let us see a little of his "mustard seed faith." Surely some fanatics can be found in the world who have sufficient faith to accept the statement that "If we have faith equal to a grain of mustard seed we can move mountains," even if they have to go into the insane asylum to get them. Then let us have a season of prayer and let some of "us infidels" stand off and see the results. For ourselves, we will agree if the results of one week of prayer will cause the brigands to return Miss Stone and her companion to the missionaries, unharmed and without a ransom, we will change THE SUNFLOWER into a Christian journal and will preach each Sunday the remainder of our life for nothing.

But really, why do not Christians show some faith in what they are continually telling us. Really they must believe as Ingersoll said instead of their own teachings! In what other way can we account for it. Ingersoll said that "Christians claimed that if you had faith equal to a grain of mustard seed, you could move a mountain. He would bet that if you had faith equal to a mountain you could not move a grain of mustard seed."

Christian ministers are struck dead in the pulpit, they die when they are just in the prime of manhood and the best of their lives before them, the same as infidels do; the lightning as frequently strikes their churches as it does their saloons; the ardent Christian who prays for success in life, fails as frequently as others; the Christian farmer loses his crops by drought as frequently as his infidel neighbor does. In fact the Christians' God does not show any favors to his chosen ones, preachers, missionaries or laymen.

A story is told of an old Dutchman who had helped to rebuild a church twice and it was struck by lightning and burned. After it had been rebuilt the preacher called on him to donate towards a fund for putting a lightning rod on the church. "No," was his reply, "I had builded not church three times already and now if I don't want to end his dun-der and lightning us burn it up, I won't. I won't build it up some more. He wanted a church there, He

(Continued on Page 2.)

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